ISLAMIC AFRICA

R. BURTON SHEPPARD


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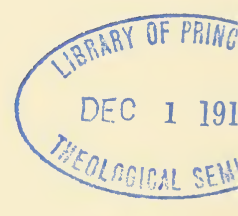
AFRICAN "PRODUCTS"

ISLAMIC AFRICA

BY

R. BURTON SHEPPARD

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THE METHODIST BOOK CONCERN
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LIST OF ILLUSTRATIONS



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AN APPRECIATION

DURING 1910-1911 the Rev. Bishop Joseph C. Hartzell, D.D., LL.D., Bishop for Africa of the Methodist Episcopal Church, made it possible for me, as his secretary, to visit widely separated sections of the continent of Africa. On these journeys numerous notes were secured and investigations made in anticipation of this work. For the opportunities thus afforded for travel and study I wish to express my deepest gratitude to Bishop Hartzell.

THE AUTHOR.

Humeston, Iowa, March 1, 1914.



THERE are several Africas. There is the civilized Africa in the south, Cape Colony, Natal, Orange River and the Transvaal, under the British flag, having free institutions, sustaining the same relations to the British empire that Canada sustains. It has a vast developed and undeveloped wealth. The other civilized Africa is along the Mediterranean, with hundreds of thousands of Europeans, French, Portuguese, Spaniards, Germans, and 200,000 Jews in Tripoli, Tunis, Algiers, and Oran. However, the civilization of the northern zone is a mere strip along the coast. Migration of Europeans is of no significance except along the coast. Back beyond the coast billows the desert, and then the jungle. And for that matter, the migration of Europeans to South Africa since the Boer War has been disappointing to those interested in empire-building. Africa is still almost untouched.—*Central Christian Advocate.*



FOREWORD

MAN is peculiarly and by nature interested in questions relating to his immediate environment. Questions of the home are of deep concern; matters of local importance have rightful place in his thought; problems of state have their legitimate consideration. But the horizon of one with broad and intelligent interests is more far-reaching, including other lands and races. In such consideration questions develop greatest interest in proportion as they affect, directly or indirectly, the destiny of large sections of the human race.

From this standpoint, *Islam in Africa* cannot but have a large share in the minds of thoughtful people, affecting, as it does, approximately one eighth of the world's population in its immediate contact, and in Africa the more than one hundred and thirty millions of black people by its presence and threatened presence in all parts of the country, a people great in their lack of civilization in the past, and equally great in their latent possibilities.

The purpose of this book is to present a

bird's-eye view of Africa as influenced by Islam, to give a picture of the continent in relation to that religion which has proven itself the hardiest foe of Christianity. The information herein contained is drawn from a fourfold source: (1) books and magazines; (2) correspondence with men long on the continent; (3) personal observations throughout the continent; (4) interviews with many in different sections of Africa and upon the high seas, regarding conditions in regions with which they were conversant. In this manner of treatment, information gathered from individuals cannot be relied upon in every detail. The sections investigated and the persons consulted, however, have been so numerous that it is believed the general conclusions can be trusted. To make a personal study of the different fields, such as each of those consulted has made in his own field by long residence or contact therewith, would be a physical impossibility for one to accomplish. Where an informant has seemed in any way to be influenced by sentimentality, that has been taken into consideration.

The illustrations are kodak pictures taken by the author while in Africa.

PREFATORY

INTEREST in Islam centers about four facts: (1) Its Founder, (2) Its Prevalence, (3) Its Characteristics, (4) Its Influence.

THE FOUNDER OF ISLAM

The life of Mohammed is one of the enigmas of religious history. He was possessed of a deeply emotional nature, together with a keen sense of the existence of a divine being with some relation to man; in his early experiences he was puzzled over what that exact relation might be. His unremitting religious thought, affected by his intense emotionalism, resulted in an ecstatic condition of the soul which carried him into semiconscious states. During such times he gave expression to thoughts and messages which he claimed were divinely inspired. These conditions have by some been described as epileptic attacks. Whatever may have induced them, they left in the mind of Mohammed an indelible belief that he was the vicegerent of God on earth, God's latest and last prophet. This was the impelling force in

his early religious experiences. His sincerity in that period cannot well be denied. Nor is it impossible that he was sincere throughout his life. The oftentimes inexplicable conduct of the human mind brings it within the realm of possibility that Mohammed might have so gradually advanced step by step in the advocacy of his claims as a prophet of God, with a direct message for men, as to make himself believe that his each and every act was according to the will of God. While this may be possible, however, Moslem writers quite generally agree in thinking it hardly probable in view of the extreme acts of the Prophet's life. The following quotation from Schlegel, the German scholar, doubtless sums up the reasons for suspicion of the motives of Mohammed. Schlegel describes the Prophet and his religion as "a prophet without miracles, a religion without mysteries, and a morality without love, which has encouraged a thirst for blood, and which began and ended in unbounded sensuality."

The Prevalence of Islam

The following figures indicate a real "Moslem World." In 1909 a monthly magazine

began publication in Paris for the purpose of surveying this "World"—the Revue du Monde Mussulman. The difference in the estimates of the world population of Moslems is largely due to the impossibility of correctly estimating those in China and the Sudan. In the former the figures are between five and ten millions. India has nearly sixty-two and one half million Moslems, the greatest number of any country, and Java follows with more than twenty-four millions. England has five million more Moslems than Christians under her rule. More than two thirds of the Moslem population of the world live under Christian rulers.

The World Figures

Source	Figure
Statesman's Year Book, 1890	203,600,000
Brockhaus, "Convers.-Lexikon," 1894	175,000,000
Hubert Jansen, "Verbreitung des Islams," 1897	259,680,672
S. M. Zwemer (Missionary Review), 1898	196,491,842
Allgemeine Missions Zeitschrift, 1902	175,290,000
H. Wichmann, in Justus Perthes's "Atlas," 1903	240,000,000
Encyclopedia of Missions, 1904	193,550,000
The Mohammedan World of To-day (Cairo Conference, 1906)	232,966,170
Martin Hartmann (1910)	223,985,780

In the New World the figures for 1911, the most recent obtainable, are as follows:

Central America and West Indies	20,600
United States	8,000
British Guiana	22,200
Dutch Guiana	5,800
Total	56,600

Africa's Moslem population is more than 59,000,000.

THE BLOODY ENTRANCE OF ISLAM INTO THE WORLD FAMILY OF RELIGIONS

Islam is . . . the only anti-Christian religion.

Islam is not a state church but a church state.

Christianity is the religion of love and Islam that of force. —*Moslem World.*

Paradise is under the shadow of swords.—*Mohammed.*

THE BLOODY ENTRANCE OF ISLAM INTO THE WORLD FAMILY OF RELIGIONS

THE beginnings of any religious movement are always of interest—the motives in the mind of the founder, in the case of Mohammed already referred to, the methods used in the original propagation, the people first influenced. It is interesting to note that the wife of Mohammed was the first to accept his views regarding his so-called visions and divine communications. Soon a half-hundred followers were won among the poorer and slave classes. Also a prominent merchant, Abu Bekr, accepted his claim and remained faithful throughout his life. These first converts to Islam, as Mohammed designated the new religion—the word meaning "surrender to God's will"—were won by mild methods, Mohammed presenting the matter to them and they accepting. Well would it have been if as sane methods had been continued. The bloody pages of Moslem history would never have been written, and it is not likely that a "Moslem Menace" would ever have been known.

It is well to remember that the first persecutions in connection with Islam were against the followers of Mohammed, and not by them against others. Mohammed denounced the idols of his own countrymen, advocating a distinct monotheism. This resulted in persecution, his followers fleeing to Abyssinia for refuge. It was not long, however, before the Prophet was leading his people to battle and compelling allegiance at the point of the sword. Rejected by his own city of Mecca, he found refuge in Medina, from which place he directed forays in all directions, strengthening his own position and securing large booty. Nor did he shrink from murder in the pursuit of his plans. For example. a certain poetess by the name of Asona did not accept his claims, and wrote verses of poetry ridiculing him for turning against his own people in Mecca. This offended his followers, and one of them, a former husband of the poetess, according to tradition, went to her apartment by night, took her sleeping child from her breast, and then killed her with the sword. This act received the hearty approval of Mohammed, who assured the murderer that he need have no apprehension whatever for his



TUNISIAN ARABS

(In the home of Mr. J. H. C. Purdon, an Irish lawyer-missionary, Tunis, North Africa).



deed. The man was blind, and in speaking of him to the bystanders Mohammed said, "Behold a man that hath assisted the Lord and his Prophet." Whereupon some one spoke of him as "the blind Omeir," and Mohammed replied, "Call him not blind; call him, rather, Omeir the Seeing."

Mohammed strengthened himself in Medina and the surrounding country, and finally, after untold bloodshed and bitter cruelty, was able to make himself master of Mecca as well. At the time of his death he had conquered all Arabia, and the religion of the "surrender of the soul to God" had received such impetus as was destined to make it an important factor in the history of religions and in the history of the world. As a religion its entrance into the family of world religions was indeed a bloody one. In this way the Prophet was enabled to extend his power, and to force upon the people his own idea of a barren monotheism, projecting out into the future a religion which, based upon meager and apocryphal stories of the Bible, was destined to become a virile enemy and opponent of Christianity.



FACTORS IN THE AMAZING ADVANCE OF ISLAM

. . . the motive forces in its march across Africa, are mainly pride of power, religious and secular, and greed of gain.

Mohammed . . . rises from his grave to proclaim another holy war, not of the scimitar this time, but of trade, of missionary zeal and sacrifice.

—*Central Christian Advocate.*

. . . a religion that permits falsehood under any conditions is one that will find adherents. Lying, licentiousness, cheating, polygamy, divorce, and heaven is a program that so completely suits fallen man that it can be no wonder that Islam is gaining followers rapidly in a country like Africa.—*Moslem World.*

FACTORS IN THE AMAZING ADVANCE OF ISLAM

BUDDHISM, founded in the sixth century before Christ, Christianity with the beginning of the Christian era, and Islam in the seventh century after Christ, form the great triumvirate of missionary religions. The last two are not unlike in certain respects. Mohammed secured his information as to Christianity from association with heretical sects of the Jews. The refusal of these Jews to acknowledge Mohammed as a prophet, owing to his version of the Scriptures being misrepresentations, caused him to abandon them with the claim that they did not have the original biblical stories, and that to him had been revealed the true gospel. There is, then, a relation between Islam and Christianity, many of the stories having the same foundation, but by Mohammed fearfully distorted to suit himself. Two of the missionary religions of the world, therefore, have points in common. And because of the virility shown by Islam this is the one religion that Christianity must consider in its contact with races foreign to both religions—the only anti-Christian religion.

An examination into the prevalence of Islam reveals a wide range of causes for its spread. Three reasons are assigned for its spread in Java: trade, through which Islam became known, the traders being strict religionists and propagandists; religious instruction in Moslem schools; Meccan pilgrimage, which always gives added influence to those making it. In Africa the causes are said to be "native agents, simple methods, intolerant zeal."

In particular, the following may be designated as reasons for African Islamic advance:

1. War

Islam became preeminently a fighting religion.
War was enjoined on the Moslems until Arabia became wholly believing.—*Moslem World.*

. . . fight for the religion of God against those who fight against you; but transgress not, for God loveth not the transgressors. And kill them wherever ye find them, and turn them out of whatever they have dispossessed you: for temptation to idolatry is more grievous than slaughter. . . . Fight, therefore, against them until there be no temptation to idolatry, and the religion be God's.—*Koran, Sura II.*

War was the great factor in the early days of Islamic advancement, the sword being the chief "missionary" influence. The same condition would still obtain were the Moslems





MOSQUE, ALGIERS, NORTH AFRICA

able to wield the influence which once made them a power to be reckoned with, and which was turned aside from Europe only by the battle of Tours in A. D. 732, when Charles Martel defeated the army of the Saracens. It has not been many years since warlike methods were used in Africa for the spread of Islam. The following is taken from the Military Report on the Colony and Protectorate of Sierra Leone for 1908:

> About this time [1886] a great Mohammedan warrior chief named Samory began to make his influence felt both in the British and French spheres. His followers, who called themselves Sofas, raided in all directions from their headquarters on the Upper Niger. They treated the tribes with which they came in contact with the greatest cruelty, carrying off men and women into slavery and plundering their property.

While along the west coast of the continent in March, 1911, there was word of a Reuter telegram of some time previous which stated that at Kano, French West Africa, a native Moslem mullah had endeavored to get his whole tribe to go with him into the Sudan, away from French territory. His purpose seemed to be to gain a point far enough from the coast from which, undisturbed, he could carry on a religious war. The French learned

of the attempt, sent an expedition against him, and four hundred followers of the chief were killed.

At the time of the battle of Tchataldja, between the allied Balkan forces and Turkey, two devout Moslems went to the front to investigate the situation. In their report, in which they endeavor to account for the defeat of Turkish arms, they assign as one of the causes the lessening of religious ardor among the followers of the Prophet:

> The religious ardor of the soldiers has become much feebler during four years. Formerly the bugle sounded regularly in every regiment for the five regular prayers; the prayers were said, and those who neglected them were punished. At the beginning of the constitutional regime these religious duties were neglected, and so this sentiment has become weakened. From time immemorial there was in the heart of the soldier the zeal for returning victorious from war or for dying to go to paradise. This sentiment has been replaced by "dying for the fatherland," which the soldier has not understood.

While there may be such signs of the lessening of religious ardor, the religion is so based upon the principle of extinction of other faiths as to evidence the fact that non-possession of sufficient power is responsible for the closing of the chapter of Moslem cruelties in its forward movement.

2. Christian Weakness

The Christian Church is not without responsibility in the rise and spread of Islam. Dr. E. Jenkins says: "I never hear a reference to the Mohammedan creed and Moslem history without shame. That history is the largest and foulest blot upon the career of the church. The Moslem power sprang from the ashes of an extinguished missionary fire; the Moslem power could never have arisen in the days of a living church." Bishop Montgomery says: "It is to the weakness of the church founded by Frumentius in Abyssinia ('an early Livingstone') that we owe Mohammedanism."

Arabia was a hotbed for religious fanatics and sects of all sorts, and these . . . effected the development of Mohammedanism, which is . . . an accretion from other beliefs. The principal influences effecting it were Arabian idolatry, Magianism, Hebraism, and Christianity. The sects of Christians then in Arabia were altogether heretical—their creeds confusing and bewildering. This suggests that the Christians themselves are responsible for the rise of Mohammedanism.

Its present rapid advance in Africa is due

to Christian neglect of the continent. The attempt to throw a line of Christian missions across the middle of the continent is evidence of the importance attached by the church to the cutting off of Moslem influence. But the fact that the church has not responded to the need is suggestive of the reason for the rapid growth of that religion.

Islam has spread because there has been nothing to keep it from spreading. Let us not ask the reason elsewhere, but let us frankly admit that we have not done what we could have done to stem the tide of Moslem invasion, partly because we did not realize it was invading the country, partly because we have thought our time fully occupied with the other work.

3. Missionaries

As already pointed out, the first convert was the wife of the Prophet, secured by personal presentation of his claims. Others were at once secured in the same manner, they accepting his claim that he had received a divine commission.

It is sometimes said that every Moslem is a missionary. There is much truth in such statement when the term is confined to the Arab, but as to missionary effort as understood in the Christian Church, in Islam there

is but little. It used to be said that "Islam does not need the painful foreign missionary movements which you Christians go in for. It is the proof of the divine character of our *din* that it spreads of itself, by nature and by the might of Allah. If we were to add our direct efforts to this natural self-propagating tendency, . . . uff!" A new spirit, however, has recently been showing itself, and a genuine missionary propaganda seems to be in evidence. There was a "missionary conference at Lucknow in 1910, attended by Turks, Egyptians, and Indians of . . . modernist type." A Moslem missionary society has been formed in Egypt. The instigator of the movement is Sheik Rashid Rida, editor of a monthly magazine in Cairo under the name of El-Manar. A sum of twelve thousand pounds was subscribed for this purpose. Four resolutions of the Society explain its purpose (quoted in Moslem World from El-Manar, Vol. XIV, p. 116):

1. That a society be founded in Cairo called "The Foreign Missionary Society" (Jam 'iyat ed-da'wa wal-irshad).

2. That the purpose of this society be the foundation of a college to be called "The Foreign Missionary In-

stitute" (Dar ed-da'wa walirshad) in Cairo, for the training of competent men of learning qualified to extend Islam and to defend Islam; and the sending of such men into the countries where they are needed, beginning with those where the need is greatest, and so on in order.

3. That the missionaries be sent into heathen and Christian lands where there is religious liberty, and be not sent to Islamic countries, except where Mohammedans are being openly invited to change their religion, and where no men of learning are found who are qualified to remove the doubts of the people concerning Islam, and to demonstrate its truth.

4. That this society have no connection with politics whatsoever, whether the politics of Egypt or of Turkey or of any other government whatsoever.

As yet very little is heard in Africa of a special propaganda, the prevalent conception of its advancement being that all traders act as propagandists for the spread of their religion. During a two and one half months' stay in Rhodesia, South Africa, in 1910, there was rumor of five Moslem missionaries who had come, or were coming, into Northern Rhodesia, but this seems to have been only rumor. In Sierra Leone, in the heart of Islam on the west coast, there seems to be no definite movement, although a Mr. Farrar, for ten years in that colony, was quite sure he had met men with no other business than the prop-

agation of Islam—missionaries in the accepted meaning of the term. Near Monrovia, Liberia, there is a Moslem village with its Moslem chief. Here, however, there is no openly avowed purpose of extension, although the faith is gradually gaining a hold in the republic. This Moslem chief made a pilgrimage to Mecca during 1912-1913.

4. Senussiism

About the year 1843 an Algerian dervish, Mohammed ben Ali ben Es Senussi, of Mustaghnam, organized within Islam an Order which has come to be known by his name. Its purpose is the restoration of lands once Moslem to Moslem control and the founding in Africa of an "Islamic state, whither all Moslems who wished to be quit of these pernicious [European] influences could resort for refuge." This includes the ejection of "infidels" from those lands. The members of the Order are estimated at from five to fifteen millions. Its headquarters were formerly in Tripoli at Jerghbook near ben Ghrazi, but have been moved some distance northwest of Lake Chad. With a spirit of fanaticism greater even than in the average Moslem, the

members seek to induce a spirit of hatred for all non-Moslems. They are active in the propagation of the faith. The Order has been called "the latest and strongest Moslem missionary force in Africa . . . the Jesuits of Islam."

United in purpose and energetic in the dissemination of their views, fired with a desire to restore Islam to its original purity, and hostile to every form of modern civilization, the dervishes of the great Sanusiyya Order are in the regions where their influence extends the most potent force for the propagation of Islam that the past century, or perhaps any century, has seen.

5. Schools and Literature

The Azhar University in Cairo has several thousand students continually in attendance. These are largely from Egypt. While it is by no means a missionary training school, the influence of so large a Moslem university cannot but be a factor in the continuation and spread of the religion. It is, however, chiefly an indirect factor. The comparatively few foreign students return to their homes after completing the course, not to act as instruments in the spread of Islam so much as to be pillars "in that part of the house of Islam" where they happen to live. El-Azhar is known



SINGING AND PLAYING DERVISHES

(Using selections from the Koran, Algiers, North Africa).



"less as a missionary college than as a khan!—a wayside hostel for helping poor pilgrims on their way." But the school has been a very direct factor in making of Egypt so strong a Moslem land. The education here is altogether an impractical education, being based almost in its entirety upon the Koran. "It is the Saracenic education of the Dark or Middle Ages."

Wherever the Arab goes schools spring up. A trader will not be in a region long before opening a school and calling in the children for instruction. Wherever Islam is found in Africa there are small schools to which the native children go, thus becoming indoctrinated in that faith.

The press of Egypt is also of vast importance in this same direction. In 1907 two and one half million Moslem newspapers and other periodicals passed through the Egyptian post office to Moslem lands. From here go out annually to all parts of the world millions of pages of Moslem literature, including the Koran.

6. Trade

The greatest factor by which Islam has been advanced through peaceful methods is trade.

Arab traders have ever been filled with zeal for the Prophet. Upon entering a new country nothing is said of their religion until they have become established. They first dispose of their goods to the natives, but soon are selling charms, which are supposed to avert evil. A little later they will have the natives wearing turbans and long gowns. Then beads of prayer are introduced. Soon these things become the fashion, and the influence widens. Then the schools spring up. Thus, under the guise of trade, the cause is promoted. Mr. P. A. Rennar, a trained Negro lawyer of Sierra Leone and the Gold Coast, in a conversation en route from Liverpool to Liberia in March, 1911, stated that, in his estimation, the reason for the forward movement of Islam throughout Africa is commercial. Traders come from the Moslem centers to the north, from Timbuctu in French territory, or from Nigeria, and other distant places, settle down among the natives, dealing with them and ingratiating themselves in their favor, and gradually causing them to feel the superiority of the Arab. Arabs come across the country from Algiers on the Mediterranean as far as Sierra Leone, south of the Sahara Desert and on the west coast, go on

down through Senegal to the Gold Coast and Southern Nigeria, then up to Northern Nigeria to the Moslem trading centers in that region.

7. Ease with which It Is Followed

Acceptance of Islam by an African does not necessarily mean a breaking away from native customs. It is rather an addition than a displacement. For example, while a Moslem is allowed by the Koran (Sura IV) not more than four wives, a native African may have as many as he can support. A religion that recognizes as loyal followers all who will go through the formula, "La illaha ila allah wa Muhamed errasuhl allah"—"There is no God but God, and Mohammed is his prophet"—will always have its adherents. Gratification in sensual pleasure and in a life of immorality is sure to be taken by such religionists when their god is supposed to be satisfied with the repetition of formulæ. An Arab of evil life being asked why he was a Moslem replied, "My parents brought me up in this religion, and when I grew old I found for myself that this religion suits me." There is little moral demand. It "suits" itself to the community

and the people. "It is tolerant at least in Central Africa of things which elsewhere it condemns."

8. Polygamy

Native Africans see nothing but good in polygamy. The time-honored custom is difficult of eradication. Objection is sometimes made on the part of Moslem sympathizers to the claim that polygamy is a factor in the spread of the religion. In comparison, however, with a religion demanding monogamy, it is very evident that a polygamous religion would have an emphatic appeal to polygamous people, interfering less with ancient custom. When Christianity and Islam are presented together, Islam has the advantage of making fewer demands, polygamy by no means being the least advantage in this direction.

9. Assimilative Power

The Moslem coalesces with any people. His is really a brotherhood idea, joining himself in marriage, as he does, with any who accept his religious faith. "Equality of all men before God was a principle which Mohammed everywhere maintained, and which, taking, as

it did, all caste feeling from slavery, took away also its chief sin." "That power of the Mohammedan to marry into a race came to him from his low view of marriage." This feeling of brotherhood with all co-religionists gives to him a feeling of superiority over all who are not of his faith, and fosters an arrogant attitude. It raises him in his own thought to a consideration of himself as a "world citizen," a most commendable conception if not confined to those of similar beliefs. "The newly made convert grows proud and self-satisfied. His is the universal religion." "In East Africa the Shensho—that is, bush Negro—is on an equal footing with the respected Swaheli by virtue of his having become a Moslem, and makes a leap forward socially." There are no lines of distinction between the rich and the poor; "nor is anyone permitted to wear rich and gaudy clothing in the mosque. It is a brotherhood on equal terms." While in Freetown, Sierra Leone, a native young man, perhaps fifteen years of age, stated that many of his people wanted to become Moslems because "if you are sick they visit you and pray for you and God helps you"—a practical result of a genuine brotherhood.

10. Home Training

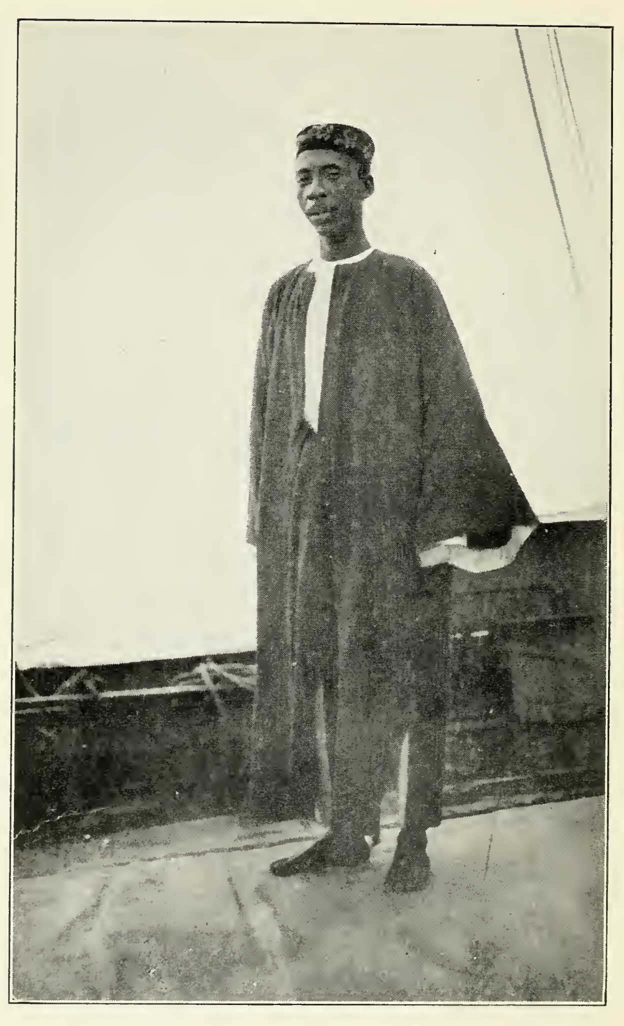
The tenacity of the people to hold to their religious faith, and to become more or less active in its propagation, is in part, if not largely, explained by the principle upon which Christian religionists are more and more coming to depend—the training of the child from birth in the tenets of religious thought. "The Arabs get their first religious instruction diluted with their mother's milk, and afterward get it in everything with which they have to deal. The Moslem, unlike the Christian, is faced with religious problems many times a day; in his food, in his bath, etc."

11. The Spectacular

This is no small factor in the spread of Islam. The forms of prayer, the long, flowing robes, the striking cap or fez are attractions to the simple-minded African, untrained and incapable of rational consideration of such religious appurtenances. A native goes to a service in the mosque, is inevitably impressed with the spectacular in the forms of worship and dress, and the next day is ready to say, "I'm a Mohammedan."

There may also be mentioned here the in-





A NATIVE MOSLEM OF THE WEST COAST

fluence of the Hajj, or Meccan pilgrimage, made by men from all over the world. It is the ideal of Islam for every man to make this pilgrimage at least once. Africans on the west coast will start for Mecca, be handed from one village to another, with practically no personal expense, and finally reach Mecca. Upon returning they are regarded as great men. By making this journey one becomes a "holy man" and ever afterward is greatly respected.

12. Vastness

Islam, with its two hundred millions of people throughout the world, is so extensive in its reach as to make an appeal from this standpoint. Such appeal is not without effect upon highly civilized men in many phases of life; how much more, then, upon the uncivilized who realize that they are becoming intimate members of so vast a religious body.

13. The Arabic Language

The Arabic language has become so generally the vehicle of thought in sections of Africa touched by the Arabs that its presence among the natives gives impetus to the reading of the Koran and the acceptance of the religion.

Have you any idea of the extent of the Arabic language? When the morning sun rises from the Pacific Ocean, eager eyes are straining from the minarets of China to catch the first beams of that sun; and as they rise out of the Pacific Ocean, the song goes up, "There is no God but God"; and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas; its echo is heard all over the plains of India. It sounds out in the islands of the Indian Ocean. It is caught up and echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Soudan and the Sahara; and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the surf of that Western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind than any other, except English.

14. The Black Man's Poor Memory

The fact that the native so soon forgets the treatment received at the hand of the Arab has been no small factor in Islamic advance. The Moslem interest in Central Africa was based upon slavery. Arabs from the east made raids for the purpose of obtaining slaves, securing the friendship of certain tribes which, in turn, would act as middlemen for the Arabs—just

as members of the Kroo tribe in Liberia, which boasts of never having been in slavery, once acted as middlemen for the English and American slave dealers desiring slaves from the interior.

When the European governments established control in Central Africa, the slave trade became a thing of the past, but the Moslem influence, showing its power of adaptation, still flourished. With the lucrative commerce in human beings gone, the Arabs made friends of the natives, who soon forgot the evils practiced upon them, turning to legitimate forms of trade in the products of the soil.

There is a tradition regarding the members of the Timini tribe to the effect that they once lived in the east but came to the west coast in order to get away from the Moslems, yet to-day they are largely Islamic.

Here is an instance showing how, within a period of thirty years, the Yorubas forgot their hatred of the Moslems and became converts to that religion:

The town of Oyo, the capital of the Yorubas, which is situated thirty miles north of Ibadan, was formerly situated almost right up the course of the Niger—its pagan inhabitants were hard pressed by the invaders, and, removing gradually down, they settled where they

are now. Their hatred of their Mahometan foe was so great that thirty years ago they allowed not a single disciple of the Prophet to enter their town; to-day a great proportion of the people are Mahometans; they have more than ten mosques, and their king, who died in January, 1911, a respected old man, was himself a Mahometan.

15. Increasing Means of Communication

The partition of Africa among the European powers gives ready access, by means of easy travel and communication, to the interior regions of the continent, making it easier for traders to reach all sections. This will be still more greatly enhanced by the completion of the Cape to Cairo Railway within the next few years.

16. Governmental Attitude

That Christian governments should be giving encouragement to the spread of Islam seems incredible, but such conclusion cannot be avoided. With the feeling that a conquering nation should appease the wrath of the conquered, Christian nations have been guilty of protecting a non- and anti-Christian religion. In Egypt and the Sudan it has gone to such lengths that Christian employees of

the English government have been compelled to work on Sunday in order that the Moslems might have Friday as their day of rest. A writer from the Sudan is quoted in the Moslem World as follows:

> The handing over of little pagan girls and boys, saved from slavery, to the care of Moslem emirs, with the probability of their becoming Moslems. . .; subscriptions of the government to building and repairing of mosques; attendance at Mohammedan festivals by government officials, as representatives; the gradual reduction of strong pagan tribes . . . [which] for generations had held out against Mohammedan raiders successfully, and bringing them under the rule of, and to pay taxes to these same old enemies; these and many other things show the tendency of the government policy.

The Rev. J. J. Given, D.D., at work in the Egyptian Sudan, made the following statement at the Edinburgh Conference in 1910 respecting the Gordon Memorial College:

> . . . that college, if it ought to be anything, ought to be a living testimony to the life of Gordon, who was above all else a Christian man; but, as a matter of fact, I can give testimony that the influence of that college is Mohammedan throughout. In the teaching of language every appeal is made to the Koran. In the teaching of literature, there are four years given for the study of the Koran. There is a place provided for the teaching of the principles of the Koran, and there is no provision made for teaching (Mohammedans) the gospel of our Lord Jesus Christ.

At the same Conference testimony from Northern Nigeria was given:

> There is a real open partisanship of Islam. Practically no attempt has been made in educational work, and that of missionary societies is looked at coolly, or even thwarted. Bolstering up of Moslem duties, reviving of customs which had been allowed to lapse, gradual leveling up of pagan districts so as to accustom them to Islamic law, all show the trend and make it obvious to Christian and pagan that the British government has no use for either of them, but only for the Moslem.

The Conference was further told that officials seemed to go upon the assumption that Islam is the best religion for that part of Africa.

It is, indeed, a common statement that "The European Powers are giving the Mohammedan religion the right of way in Africa."

In the English colony of Sierra Leone, Arabic has been taught in the public schools, and this has proven an aid to the spread of the Moslem faith. A movement has been set on foot to stop this instrumentality in the Moslem conversion of the natives, and it is said that the officials are coming to see the necessity of taking a different attitude toward Islam.

In Northern Nigeria, when the English secured control, the natives were assured that their religion would not be interfered with. Now the British interpret this agreement as meaning that Christian missionaries cannot be allowed among them, although this is not strictly adhered to, there being some missionary work done under difficulty. The authorities often make it uncomfortable for the missionaries in carrying on their labors, and entire religious liberty is not permitted.

"Politically [this attitude] greatly complicates the problem of the European governments as they seem . . . to strain a point to show them favor and . . . to keep down unrest."

Report from Kanshanshi, Northwest Rhodesia, says:

> The Mohammedans are rather strong all through [the Southern Sudan] and it is the present field of an active propaganda. That mission, the United Sudan, has been organized to put . . . a line of missions right across the continent at that point, . . . unexpected hindrance, and even opposition, has been encountered by the United Sudan Mission . . . from the British government, as well as opposition, not so unexpected, from the Belgians.

The English government has sometimes taken advantage of the union of Moslem states

under one emir, or king, to make him the medium of tax collection. Pagan districts without any centralization have been split up into small communities, thus producing a contrast in the eyes of the natives, who are quick to see where governmental favor is likely to be found. Moslem chiefs have been placed over large pagan areas. Pagan tribes that have been enemies of Moslem tribes have been conquered by the English and then put under control of their hated rivals, against whom they had been able to hold out before European interference.

Dr. S. M. Zwemer has this to say in regard to Egypt:

> The new Nationalist Party in Egypt, through the preferential instead of the impartial treatment of Moslems by the British government, has everywhere kindled the fanaticism of unrest and the desire of independence. This spurious form of nationalism, in the judgment of veteran missionaries and such unprejudiced witnesses as Colonel Theodore Roosevelt and Dr. Alfred J. Butler, is thoroughly Mohammedan in its character. In the mouth of the new Nationalist Party "Egypt for the Egyptians" means Egypt for the Moslems, and its fatal corollary must be oppression for the Christians.

The following quotation is from a review of Dr. Zwemer's book, The Unoccupied Fields of Africa and Asia:

Dr. Zwemer rightly points out the terribly significant fact that to a great extent the main difficulty in many fields is the opposition offered by European (we dare not say Christian) governments, such as our own in West Africa and the Sudan; that of the French in Southwestern Asia, West and Central Africa, in Northwest Africa and in Madagascar; the German in some places; the Russian everywhere.

"It is the tendency of nearly all the local representatives of governments professedly Christian, including the British government, to facilitate and encourage the spread of the Mohammedan religion, and to restrict and in some cases prevent, the propagation of Christianity in unoccupied territory" (p. 76). This was abundantly proved at the World Missionary Conference at Edinburgh, and it is a matter which must be dealt with firmly by the Christian Church at large. The first step is to make it generally known, for it is certainly not known at present.

An exchange quotes a Constantinople Moslem paper as asserting that the French government is favoring Islam all along the west coast of Africa:

"Unwilling to leave the newly converted Moslem black to mumble his uncomprehended prayers, the French have established, in the Western Sudan, 900 Koran schools or catechetical classes, where, as in Algiers and Tunis, the reading and recitation of a certain number of passages from the Koran is the only occupation of teachers and pupils. They have further founded a school of Moslem theology in Senegal. Negro fetish worshipers are being converted in great numbers."

Dr. H. K. W. Kumm, a prolific writer and authority on Africa, gives the following

graphic picture of Europe as related to Islamic Africa:

Slowly Islam . . . spread down the east coast of Africa; slowly it penetrated into the Congo valley, to South Africa, and, in our days, to West Africa. But in the heart of the continent advance was impossible.

Now all this is changed. What Mohammedanism failed to accomplish in its own strength Christian Europe is assisting it to do. We have brought the pagan tribes in Central Africa into subjection; we have established peace; we have built high roads, and we protect the Moslem trader, the Moslem pilgrim, and the Moslem teacher. Yea! and we go so far as to send Moslem administrators to the pagans. Unless in some way or other this advance of Islam is checked, we shall see the faith of the Crescent—the Sign of the Night—dominate the Dark Continent.

In Europe it was the sword of the brave, in Asia it was the gold of the weak before which Islam went down. In Central Africa the pagans have not the gold of Asia, though they have the bravery of medieval Europe. But a stronger than Mohammedanism has come, the white children of Light. They have roped the arms of the warrior tribes of Ethiopia in the bonds of peace, and the fighting remnants are now directly and indirectly handed over by European governments to the spiritual slavery of Islam.

In Abyssinia,

The Mohammedans, to whatever tribe they belong, enjoy full religious liberty, and have in recent years been engaged in connection with the customs, being treated in such a way that the common opinion among the people is that they are special friends of the govern-



MOSQUE, DURBAN, SOUTH AFRICA



ment. They have liberty to spread Islam, to teach and to proselytize. No one has the right to trouble their converts. In addition to the liberty and consideration given to the Arabs by the government comes this fact: they lay special stress on teaching their pupils religious terms and truths; they have money, goods, and servants, and dress in such garments as draw attention. All this makes the Abyssinians believe that the Arabs are superior to most of their own countrymen.

Occasionally there is a sign of a change in European attitude on this question:

The military party at Constantinople who look to the Kaiser as "the Protector of Islam" and, as the Tribuna declares, the support of a nationalist and Mussulman government, will be disappointed to hear him quoted in the Koelnische Zeitung and other leading organs (1911) as saying that Islamism must be suppressed in the German colonies. William appeals to the missionaries to aid in this anti-Islamic campaign.

It must not be forgotten, in this consideration, that a conquering nation is placed in a difficult position in relation to the religion of the conquered, and that in some respects it is impossible not to appear partial. For example, in Malaysia it has been found that impetus has been given to the spread of Islam by the necessity of making stringent laws against human sacrifices and other cruel customs. There being religious liberty, Islam is

found in Malaysia, and the natives, not being able to distinguish between the reasons for interference with pagan rites and non-interference with Islam, conclude that the government favors the Moslem religion. In Java the Moslem schools have been placed under government control, and unintentionally the British have thus aided the spread of the religion.

It would seem unwise for nations to pursue a policy of favoritism toward Islam, even were their character as Christian nations disregarded. There is abundant ground for the belief that Moslem zeal, which to-day seems to concern itself only with matters of faith or trade, may at any moment grasp the sword in its assertion of political ambition. Certainly, he who lends the weight of official influence to such a policy, though with the best of motives, assumes the gravest responsibilities. He is likely to awaken eventually to the fact that he has bartered principle for commercial gain, and in securing the ends of sordid politics has forfeited the prize of noble statesmanship.

The natural consideration of Protestantism for the feelings and beliefs of those of other faiths is, of course, largely responsible for

leniency toward Islam, a leniency, however, which is not suggestive of a sane tolerance, and which would seem to indicate weakness rather than strength. Some things must be handled with a firm hand, and religious attitude cannot be compromised for temporary political gain. The sincerity of the European governments need not be questioned in order to seriously doubt the wisdom of their attitude.



AFRICA—THE PRIZE SOUGHT AFTER BY THE PROPHET OF MECCA

We shall have many people in that land.—*Mohammed.*

AFRICA—THE PRIZE SOUGHT AFTER BY THE PROPHET OF MECCA

TRADITION pictures Mohammed as one day being found in tears, his face turned toward the continent of Africa. When asked the cause of his depth of feeling, the Prophet replied, "We shall have many people in that land." Were Mohammed to return to earth in the beginning of the twentieth century, a bird's eye view of the continent would suffice to show that his prophecy had been literally and abundantly fulfilled. So true is this that, while Mecca is the religious head of the Moslem world, Constantinople the political capital, Cairo in Egypt is the center of culture and education. Dr. Zwemer designates Mecca as the heart, Constantinople as the hand, and Cairo as the head of the Moslem empire. At a Moslem conference some years ago the watchword was, "Africa and Asia for Mohammed." The desire of Islam for the possession of the Dark Continent is not without the possibility of realization.

The first Moslems to enter Africa were exiles

from Mecca when the Prophet was having difficulty in getting the people to recognize his prophetic call. These came into Abyssinia. Egypt was the first section of Africa to come under the control of the Moslems. In the seventh century the armies of Islam extended their efforts to the west. Mohammed himself had been dead fifteen years when an army from Egypt made a successful invasion of Tripoli. Eighteen years later, A. D. 655, the "sectaries and Catholics" invited the Moslems again into that region, preferring to risk allegiance to the Islamic power than undergo longer the illtreatment of the Romans. An army of ten thousand Arabs under Akbah proceeded along the northern shore as far as the Atlantic Ocean, and there the leader, urging his fiery steed out into the foaming waters, cried: "Great God! If my course were not stopped by the sea, I would still go on to the unknown kingdoms of the West, preaching the unity of thy Holy Name, and putting to the sword rebellious nations who worship any god but thee!"

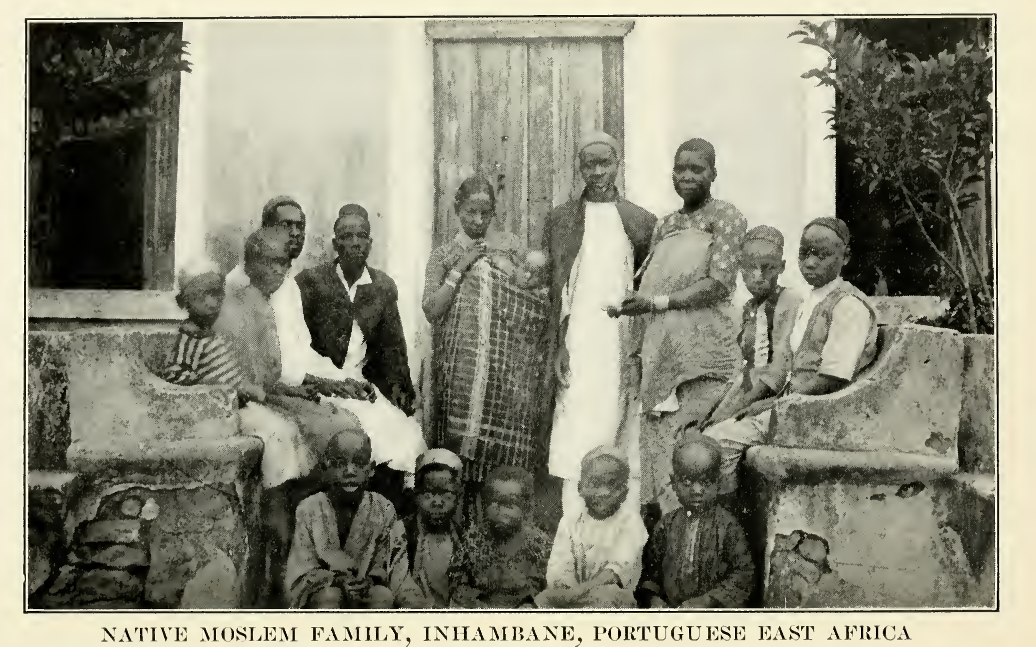
Here is the one example of Christianity disappearing before another faith. The Christians who had invited the Saracen into these

regions soon bewailed their sorry condition. Upon conquering a people, the Arab demanded either tribute or acceptance of Islam. It was not long before every vestige of the Christian religion had disappeared along the whole southern shore of the Mediterranean. Within about a half century after the Arabs had made this last successful invasion, the Pasha Ad-durrahman reported that the North African Christians had ceased paying tribute, having accepted the faith of Islam. It was not, however, a virile Christianity that was displaced. Islam, in the height of its military glory, did not come in contact with Christianity at its best. As it sprang up in the midst of an heretical form of the Christian faith, so in North Africa Christianity was decadent. Divisions weakened the church. The supposed value of solitary existence in the life of a hermit had also withdrawn from public life many of the best men.

The spectacular entrance into Africa of the followers of Mohammed proved to be of lasting influence. Moslem influence has so widely extended since the days of Akbah as to make it appear by no means impossible that the continent may some day be everywhere guided

by the famed Crescent. As one travels over the continent this thought is forced upon one. A visit to South Africa, however, does not arouse suspicions as to the general prevalence of the religion and of its continuing advance. The first part visited by the writer was Tunisia and Algeria, on the Mediterranean, where Islam has been dominant for more than seven centuries, but it is necessary to wait until other sections are visited before being able to form an opinion as to the spread of the faith. Nor does South Africa reveal Islamic activity to any extent. From Cape Town fifteen hundred miles were traversed toward the equator, then to the Indian Ocean and down the east coast and around to within a few hundred miles of the equator on the west coast. Few signs of Islam are found here. The Moslems of South Africa are almost entirely of Indian extraction, the Indian problem being recognized in the new Union of South Africa as one of the knotty problems of government. The Indian Moslem, while numerous, is not aggressive, and the result is that practically no converts are made among the native blacks. One native Moslem settlement was found in Portuguese East





NATIVE MOSLEM FAMILY, INHAMBANE, PORTUGUESE EAST AFRICA

(The servant holds cup and saucer before her master to show that he is rich enough to have hired help.)

Africa across the bay from Inhambane, at Maxixi. With an interpreter the place was visited, and with some difficulty it was possible to get one family together for a photograph (see illustration). After the photograph was taken inquiry was made as to the girl standing, with cup and saucer in hand, before the man of the house, and it was learned that he had directed this so as to show that he was sufficiently well off to have a servant.

Moslem influence first entered East Africa, according to the earliest authentic accounts available, in A. D. 908 to 927. When the Arabs first came into Portuguese East Africa from the north, they gave the name of "Kaffir" to the native found there, the word meaning in the Arabic "unbeliever." This is the name by which the black man is known throughout the south, the term "Negro" being applied more especially to the native of Liberia and neighboring coasts.

Evidences are sometimes found, however, in South Africa of a native Moslem influence extending down from farther north. In Rhodesia native Moslems from Blantyre and other sections of Nyasaland are found for shorter

or longer periods laboring on the farms, it being impossible to secure sufficient labor in the immediate section. But when such natives come down to work they do not engage in any active effort in behalf of their religious faith.

Although in South Africa the question arises as to why so much has been heard about the spread of Islam, it is quickly answered as one gets farther north. En route to Liberia from Europe the ship touched at Freetown, Sierra Leone. A mere glance at this capital of the English colony gives one to understand the hold that Islam has secured. The streets are filled with native people whose dress reveals their Moslem leanings. According to the English Blue Book Report for the Colony for 1909 a large part of the people profess Islam, and the religion is gaining ground. Freetown has ten thousand Moslems, for whose worship there are maintained seven mosques ("prostrating places"). Passing along a street in Freetown, nine natives were noticed sitting on a bench beneath a shade tree; of these nine five were dressed in the Moslem garb.

Northern Nigeria is a hotbed for Islam, and

in Southern Nigeria it is gaining ground. The secretary to the governor of Northern Nigeria, in a conversation on the sea concerning Islam in that colony, gave an off-hand estimate of ten millions as the population of that colony, of which he estimated eight millions as the number of adherents to Islam. Whether the figures are entirely reliable or not, they clearly indicate the prevalence of the religion. Sokoto, in Northern Nigeria, is one of the important Moslem centers of the world. Here lives the sheik who is third in power in all Islam, the Sultan of Turkey being first, and the Shah of Persia second.

Liberia has not yet seriously felt the grip of Islam, but the influence is creeping down from the north, and the Mandingo tribe, part of which is in Sierra Leone, is largely of that faith. Reference has already been made to a Moslem village with its Moslem chief two miles from Monrovia. Sir Harry Johnston, in his work on Liberia, gives the following estimate of the population:

Christian	40,000
Moslem	300,000
Pagan	The remainder

A few years ago Dr. Karl Kumm made a

trip across Central Africa for the purpose of discovering to what extent Islam was securing a hold on the native people. Through certain regions he found people who had never seen a white man. He reported that Islam is rapidly gaining ground. Among the people visited twenty-one tribes were found without any knowledge of Christianity, among which Islam was advancing with rapid strides.

Dr. Edward Blyden says, "Islam . . . is progressing so rapidly that there is a Muslem school in every village between Sierra Leone and Cairo and between Lagos and Morocco."

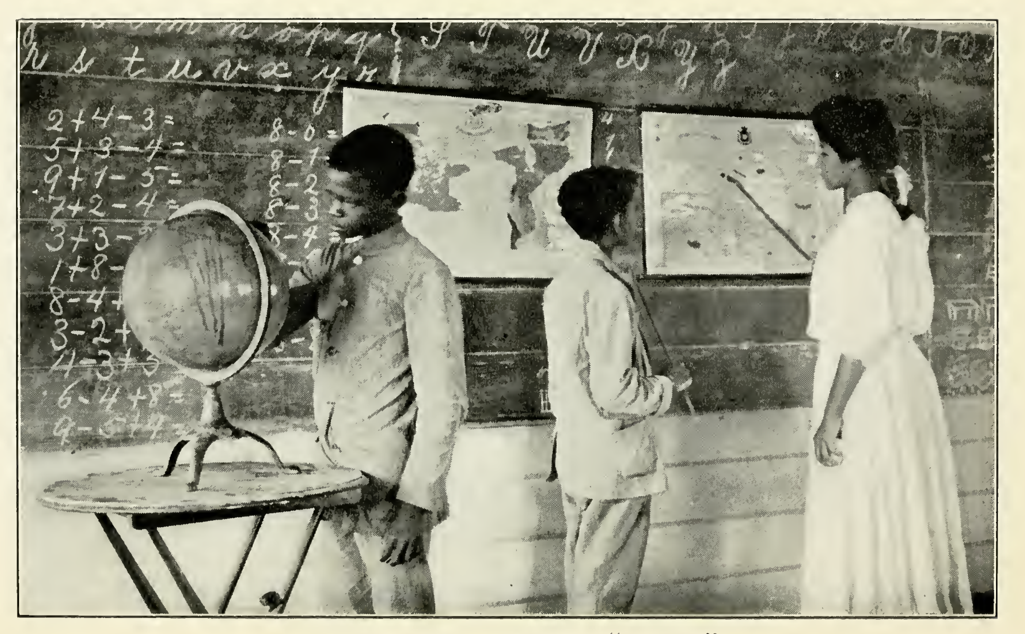
The governor of Nyasaland, Sir Alfred Sharpe, has this to say with reference to the spread of Islam in that colony:

> Twenty years ago, when I first knew Nyasaland, Mohammedanism was almost nonexistent, except at one or two spots where it had been brought in by the Arabs. Since then it has spread greatly, particularly during the last eight or ten years.

The following by Bishop J. E. Robinson in an article on "The Lucknow Conference on the Moslem World," epitomizes the general situation:

> A few of the more important conclusions reached by the Lucknow Conference may be noted: First, the evi-





LOOKING FOR A BIGGER "WORLD"

dence adduced of a determined, threatening advance of Islam in Africa was overwhelming. In the presence of this all minor considerations, it was felt, might well be held in abeyance. The Conference unanimously agreed upon a resolution affirming its conviction that the peril was so urgent that Christendom should be appealed to to undertake to meet the menacing Moslem advance by a large immediate increase of its missionary force in North Central Africa, the region most seriously threatened. It was recommended that a chain of well-equipped mission stations be placed right across the continent at its most vulnerable line, the whole scheme of the proposed forward movement to be undertaken conjointly by several of the larger mission boards, after careful consultation and a thorough survey of the whole field. Not only was there evidence, strong and convincing, of the fact that Islam definitely aims at the absorption of the whole of pagan Africa in the north; testimony was given that Moslems are also endeavoring to convert ancient Christian Churches, such as the Coptic and the Abyssinian, and are seeking to win over churches more recently formed in pagan communities, notably in Fiji.



THE AFRICAN AS A MOSLEM

"You must not wear our clothes, as they are given to us by God to set forth the character of our religion; and he gave you Europeans your clothes to set forth the character of your religion. You see these garments of ours, how wide and flowing they are; our sleeves are loose, and we have easy fitting slippers. As our clothes are wide, so is our religion—we can steal, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish; and at the last day our prophet Mohammed will make it all right for us. But you poor Europeans! you have tight-fitting trousers, tight-fitting waist-coats, and tight-fitting jackets. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of the condemnation of God." (A Moslem shoemaker in Morocco to an English traveler, a missionary clothed in Moorish costume.)—*Islam in Africa*, pp. 175, 176.

THE AFRICAN AS A MOSLEM

Religious myopia is a universal defect. Failure to recognize good in the religious systems of other races is a common fault. Condemnation of other faiths is the tendency of all religionists. Various cults that have sprung up within the present generation are ordinarily condemned wholesale, but such wholesale condemnation is evidence of prejudice and of meager mentality. It would seem a universal truth that any teaching, in order to gain credence among large numbers of people must have in it something fundamentally true. For example, in Christian Science, so called, the fundamental truth is the well-known influence of mind over matter.

In the case of Islam the fundamental teaching is monotheism—"There is but one God"; but the conception of that "one God" is fatalistic; the God of creation is responsible for man's conduct. It is the teaching of Islam that each person is as God created him, and that every act is due to divine fiat. A story

from Afghanistan suggests the part that God is assigned in daily activities:

Some Afridis were, according to their wont, ambushed near a frequented highway, waiting for some unwary traveler to fall into their grasp. As chance would have it, a rich and portly Syed (holy man) was the first to come that way. They pounced upon him; he protested that they had made a mistake, that he was no blaspheming Hindu but a descendant of their own Prophet, a holy man whose prayers were sought by small and great, for did not all know that his prayers were admitted at once to the divine presence? "Now," said the unabashed bandits, "we are, indeed, in good fortune, for have we not long said that the only thing needed for our mountain is the grave of a genuine holy man, and God has sent him to us?" They promptly killed the poor, protesting Syed, annexed his goods and money, buried him with *éclat* on the top of the mountain, and now pray regularly at his tomb for any heavenly or mundane benefits they may desire.

The following is, also, suggestive:

Why exert one's self? "If it be the will of God, I shall yet make my fortune and become a rich man," says the trader, and passively allows his tiny peddling business to go to ruin. "If it be the will of God, we shall have plenty to eat," says the rice farmer, and quietly leaves his unfenced field to be devastated by the wild pigs, and idly watches the weeds choking up his grain. "God can preserve the life of my child," says the lazy mother, and lets ophthalmia take its course with her darling. . . . And her child goes blind. Fatalism always means death alike to religious progress and social development.





MOSQUE, INHAMBANE, PORTUGUESE EAST AFRICA

Aside from the fundamental monotheistic teaching, misconceived and distorted as it is, Islam is not without its good effects upon the native African. Dr. Blyden says in a letter under date of March 22, 1911, Freetown, Sierra Leone, West Africa: "The effect on the life of the Negro of Islam is to make him more clear-sighted spiritually and more healthy and vigorous physically." It is not often, however, that such a claim as to the spiritual influence of the religion is advocated.

In conversation on the sea, en route from Cape Palmas, Liberia, to Monrovia, Liberia, with Dr. J. H. Reed, president of the College of West Africa at Monrovia, the following points were suggested as indicating the influence of Islam upon the native African:

1. It makes him honest.
2. It has a tendency to make him fanatical and set in his ways.
3. It gives him a better education, many of the native Moslems reading Arabic.
4. "When it comes to the matter of strong drink, I have never met a more temperate class of people than the Mohammedan."

It will be remembered that Islam is only beginning to exert any wide influence in Liberia.

In a letter from Mr. J. R. King, missionary

of the United Brethren Church in Sierra Leone, West Africa, in answer to inquiries he says in part:

Islam "makes him a more sober man. The Mohammedans of this part are not all teetotalers, but most of those of higher rank are. However, many trade in rum who do not drink it. Many of the native tribesmen who profess Mohammedanism do drink. Our cook is one and needs constant admonishing to keep him at work, or, rather, from going on sprees. A former cook was of the same sort."

Mr. Andrew P. Stirrett, of Northern Nigeria, says that practically the only good Islam does for the native is to make him stop drinking.

Mr. Cullen, of the Sierra Leone Government Railway, after some years of contact with the native pagan and native Moslem, in a conversation en route from Sierra Leone to the Canary Islands, gave the following influences of Islam upon the African of that section of the continent:

1. It makes him stop drinking.
2. It makes him honest, trustworthy, and honorable.
3. It helps him in his business life; for example, if a Moslem gets into trouble with the railway about getting from the latter certain things brought into town from the interior, he will not talk with the railway officials about it, but will hunt up the Moslem chief, who

will go to the proper official and get the matter adjusted.

4. It helps him in his general bearing, and seems to make a different man of him. Christians and Mohammedans can be told by the increasing intelligent look in their faces. They are superior men. Many work on the railway, the company being glad to give them employment whenever they can be secured.

5. The great weakness and drawback is the treatment of the women, the men treating them like dogs. The men do not beat them, but the Moslem women, while they are well dressed, are looked down upon far more than is the pagan woman by the ordinary native. The men will not eat with the women, the women preparing the food and then eating outside.

Mr. Cullen suggested that the treatment of the women would cause the latter to throw their influence against the spread of the religion. In a country like Africa, however, woman's influence will have but little to do with the settlement of the question.

The following effects were suggested by Mr. J. H. Downes, connected with the English Government Marine Service, Lagos, Southern Nigeria, while en route from Monrovia, Liberia, to the Canary Islands:

1. It makes him stop drinking.

2. It gives him a better education—in a general way.

3. It makes him honest. Although honest with his coreligionists, however, he will sometimes take advantage of a stranger or one of another faith.

(A lady missionary on the same ship, from Sierra Leone, said she would not trust a Moslem's word at all, and told of one whose home was recognized as a rendezvous of thieves, and upon whom suspicion always rested if anything was stolen.)

4. It makes him cleanly; it is very easy to distinguish in this way between the pagan and Mohammedan sections of a village.

5. The women are badly treated.

Sir Harry Johnston gives the following effects as having come under his personal notice during official residence in various sections of the continent:

1. The Arab "intensified the spirit of slavery."

2. The Arab seems to be responsible for the introduction of the rice and sugar cane from India; also perhaps the cotton plant, as well as the use of various animals.

3. Islam brought to the native African a "feeling of self-respect. Wherever the European races have been concerned Mohammedanism has ultimately resulted in an arrest of development. . . . But to Negro Africa . . . it came as a great blessing, raising up savages to a state, at any rate, of semicivilization, making them God-fearing, self-respecting, temperate, courageous, and picturesque."

The English Military Report on the Republic of Liberia, 1905, says:

The spread of Mohammedanism in the western and northern districts of Liberia, which is on the increase, has been of immense benefit to the country, diminishing the traffic in alcohol and checking drunkenness.

The English Blue Book Report for Sierra Leone, 1909, states:

The spread of Mohammedanism is responsible for the remarkable decrease in the amount of spirits consumed in those districts into which it has penetrated, and abstinence from spirituous liquor is readily observed by even those nominal Mohammedans who know little else of the laws of Islam.

Here is the opinion of Captain C. W. J. Orr, R. A., as given in his book, The Making of Northern Nigeria:

The "dead hand of Islam" is sometimes spoken of, as if the religion were a blight which withered all progress amongst the nations who profess it, though the Arabs in Spain held aloft the torch of civilization at a time when the rest of Europe lay wrapped in darkness. But even if it be true that Islam lays a dead hand on a people who have reached a certain standard of civilization, it is impossible to deny its quickening influence on African races in a backward state of evolution. Amongst the pagan tribes of Northern Nigeria it is making its converts every day, sweeping away drunkenness, cannibalism, and fetishism; mosques and markets spring into existence, and the pagan loses his exclusiveness, and learns to mingle with his fellowmen. To the Negro, Islam is not sterile nor lifeless. The dead hand is not for him.

Not that the spread of Islam amongst pagan tribes is wholly beneficial. Its appeal to his sensual nature is not without its effect. The very civilization which Islam brings teaches its vices as well as its virtues. But when the balance is struck between Islamism and pagan-

ism, there can be but little doubt which of the scales weighs the heavier.

Mr. P. A. Rennar, the Negro lawyer, also gives the same testimony regarding the temperate effect of Islam upon the natives.

It is seen, therefore, to be generally conceded that a greater or less promotion of temperance is effected by the introduction of Islam. One writer gives the following interesting suggestion as to the influence that induced Mohammed to put liquor under the ban. The truth of the inference here drawn cannot be established, however, as it is uncertain that Mohammed ever knew of the relation of wine to the beginning of Christianity:

> The Mohammedan proscription of wine is commonly thought to be moral in its purpose. This is not true. The Scheriat, indeed, has enlarged the Moslem prohibition, making it applicable to all alcoholic drink, but Mohammed himself opposed wine alone, because wine was the symbol of the sacrificial death of Christ. He trusted by this means to make the chasm between his followers and those of Christ wholly impassable. Wine is said by the Koran to have been defiled by the devil. Therefore wine to the Moslem is the impurest and the filthiest thing in the world. A piece of clothing on which a drop of wine has fallen is forever unclean. No water can remove the defilement. It must simply be discarded for good. If the slightest quantity of wine should fall upon a floor, no prayer could thereafter be





OF THE JINGI TRIBE, ANGOLA, WEST AFRICA

offered in that house. One Koran commentator declares that if a drop of wine should fall into a spring, and if, when the spring long afterward dried up, and was filled in with earth, a tree should there be planted, even after the lapse of years it would still be sinful to touch its fruit.

Mohammed saw in the blood of the everlasting covenant the central fact of the Christian system. Therefore, though indulgent to all forms of fleshliness and self-gratification, he prohibited the use of wine, the emblem of Christ's blood. The missionary to-day finds in this farsighted ruse a serious hindrance to his work. "In your religion the vilest and most repulsive thing is used as a holy element. You affirm that Jesus said: 'This is my blood. Drink ye all of it.' How could the Holy One of God call an unclean thing his life blood and distribute it to his disciples?"

From the foregoing, however, mistaken conclusions may easily be drawn. The statements are in keeping with the legalism of Islam, but the practice does not measure up to the law. To a worthy extent Islam has been beneficial in checking the consumption of strong drink, but by no means to the extent that some of these quotations would seem to suggest. They are doubtless correct as to certain small areas, but to say that Islam universally in Africa has this sweeping effect is beyond the truth. Mr. Rennar says that he has never known a native chief, or important native man, to give

up his position among his people because of becoming a Moslem; the native will accept the religion, but it makes little difference in the following of native customs. This in comparison with the statement that Islam is practically synonymous with teetotalism is interesting from the fact that many of these customs require the drinking of alcohol in one form or another. On the other hand, Mr. Rennar says he has known many cases of chiefs and important native men giving up their positions upon acceptance of Christianity. One writer is certainly extravagant when he says that " . . . throughout Central Africa there has been established a vast total abstinence society."

In Nyasaland the great Moslem Fast of Ramadhan is observed by the natives, although they may give no other evidence through the year as to their Islamic leanings, aside from their dress. Nor is this fast usually observed for the entire month. After the fast is over "they are often drunk, and there is nothing in their life to indicate that they are not raw heathen, except it be that they will not eat pork at all nor other kinds of meat save when killed by a Mohammedan."

In Sierra Leone it is said that the Moslem will put the native "through the forms and ceremonies used in praying, forbid him the use of alcoholic beverages, . . . and, lo! the man is a convert." "In East Africa drunken Mohammedans, intoxicated with the Negro's beer or palm wine, are no uncommon sight." In the Yorubas of Nigeria there is a proverb which says, "Every Mohammedan makes his profession as he likes."

It is well to recall that, although Islam seems to have in part this beneficial influence upon the native African, there can be no such claim for the Arab himself, with whom Islam originated. Throughout North Africa drunkenness is common among the Arabs. We give but one quotation from a letter from Mr. J. H. C. Purdon, for some fifteen years a resident of Tunisia:

> Not one third of the townspeople fast during [the fast of] Ramadhan; few pray—none regularly—and *all* drink intoxicating liquors, and that through the influence of "Civilization," but no Moslem has either sufficient courage or sincerity to raise a finger in protest.

If this is true among the originators of Islam, what will be the effect upon the black man when he learns, as learn he must some

day, that the rules supposedly enforced in his case are not binding upon the people from whom they have received their religion? The final attitude of the native will be the same as the Arab:

> Shall I abandon the pleasures of the pure wine-goblet
> For all they tell me about milk and honey hereafter?
> Life, and death, and resurrection to follow?
> Stuff and nonsense, my dear madam.

Notwithstanding the failure of the Moslem to live up to his teachings in regard to temperance, the influence in this direction is gratifying. The following pages will reveal numerous evils connected with Islam, and, in contrast, it is a relief to find this really commendable influence.

The claim is often made that the Moslem tribes of Africa are a more intelligent and more capable people than the pagan or Christian. In talking with men from West Africa, there seemed to be a prevailing opinion that the superiority of certain Moslem tribes is due to their religion. That this conclusion is not always warranted is suggested by another quotation from the letter of Mr. J. R. King, of Freetown, Sierra Leone, under date of May 21, 1911:

Many of the Mohammedans are far in advance of the native pagans, but they belong to the northern tribes and have an admixture of Arab blood. Moreover, they are the more enterprising people who have left their native country for either trade or to propagate their religion, and it would not be fair to measure the masses by their standard.

The following is, also, pertinent in view of the historical reference to tribal characteristics:

Perhaps the best known tribe in Northern and West Africa is that of the Hausas, that brave and virile race which is to be found in little colonies over much of West Africa, and the bravery and fidelity of whose men have made them of the greatest service to us as soldiers and policemen everywhere. One often hears these qualities attributed to the fact that they are Mohammedans, but how is it that the Kanuris, for instance, who have been Moslems for hundreds of years, or the Nupes, who are, if anything, more bigoted Mohammedans than the Hausas, have none of these qualities, which appeal so to the white man?

The tradition of the Timini tribe, already referred to, which says that they once lived on the east coast and migrated west to get away from the Arab, suggests their independence of character and innate qualities of worth.

While Islam has certain good influences

upon the native African, to his hereditary tendencies must be ascribed the reason for his advanced intelligence, wherever it occurs, Islam finding this hereditary basis upon which to build, just as any other religion would have found it had Islam been slower in reaching him.

It would be well were the foregoing references to the helpful influences the whole story of Islam; it would be well if at the heart of the religion there was nothing which does not prompt to right and ennobling conduct. Christianity has sometimes yielded to an unhealthful influence from without; but in Islam evil is found in the very woof and fiber of the religion. Christianity has been able to throw off such influences that have temporarily fastened themselves upon it, but Islam is made up of and is dependent upon such pernicious teachings.

An Enemy of the State

Islam is an enemy of the state. Lord Curzon has called it "not a state church but a church state." Not only are Moslems opposed to any Christian propaganda being carried on in their midst, but they would be glad to be

rid of all European influences. This feeling of the Arab is transferred to the native.

Some years ago Ahmadu Samudu, a member of the Mandingo tribe on the west coast, gathered a large following and carried on a "holy war" with a vengeance. An official report of his movements contains the following:

> The people of the states to the south of Futa Djallon are pagans, and Samudu makes their religion a pretext for his outrages. He is desirous of converting them to the "true faith" and his modes of persuasion are murder and slavery. Miles of road strewn with human bones; blackened ruins where peaceful hamlets were; desolation and emptiness where were smiling plantations. What has become of the tens of thousands of peaceful agriculturists, their wives and their innocent children? Gone! Converted after Samudu's manner to the "true faith."

An illustration of the fanaticism manifested by the Moslems is given in the story of the death of General Gordon at Khartoum. An Arab claiming to be a direct descendant of Mohammed through his daughter Fatima, claimed to be a "long-expected Mahdi," and conducted a deadly war among the natives. Forces were sent against him—he proclaiming himself as God—and before sufficient reinforcement could be sent, Khartoum fell and General Gordon was killed.

The Senussi movement is believed by many to be against foreigners. "As to Senussi and his movements, I am told he has agents everywhere in North Africa and carries on an active but strictly secret propaganda. . . . It is a political movement to sweep the foreigners out of Moslem lands and restore them to Islamic authority."

Others believe that the Senussi movement "is not a political movement but a religious one. It has . . . no fighting organization, but thousands of rifles, which have been smuggled into Africa by Italians through Tripoli, are now in the hands of the Senussi people, and might, under certain conditions, be used against the Christian infidels."

Islam, whenever understood by its devotees, makes it difficult for them to submit willingly to a power not Moslem. Islam aims at dominion. It proclaims itself superior to all religions and destined in the end to supplant them all. All this breeds a pride altogether out of place, considering the present status of Moslem political power. This is especially to be found in the better educated portion of the population.

The friendship which the European governments are giving to Islam in Africa will some day be regretted if the Arab succeeds in imposing upon the native in general his own atti-

tude toward foreign nations. With innumerable tribes converted to Islam, and imbued with the spirit of enmity against other powers, it will be possible to carry on such a fanatical propaganda against European nations as to cause them not only much discomfort but also great loss of life. The Moslem, by the very nature of his religion, cannot be friendly with other powers except externally. Forced to this outward show of friendship, he still holds his grudge, hoping for the coming of a time when he will be able to throw off the yoke of European supremacy. To quote again the governor of Nyasaland, Sir Alfred Sharpe, "The movement is as yet quite harmless, but it is, of course, always true that Mohammedanism is and must be more or less opposed to European influence." Henry Drummond, in his Tropical Africa (1888), stated that "The defiance of Mohammedanism to the Christian power was open and undisguised."

An Enemy of the Home

Henry Drummond also says, "Wherever they go in Africa, the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family

tie." In the light of the Christian ideal, it seems a strange comment upon religion to speak of it as an enemy of the home. Whatever future ages may say of Christianity, they will never say that, in its essence, it was in any way detrimental to the highest conception of the home. No worse accusation could be brought against any form of religious activity or belief, than that it does not promote the highest interest of the home. Yet it is this accusation that must be brought against Islam, with scarcely any knowledge of what the word "home" connotes. The practices of Islam are surety for the presence of jealousy, hatred, and strife.

The Koran teaches that woman is inferior to man, and may be chastised by her husband (Koran, Sura IV). Before the law it takes the testimony of two women to equal that of one man. The women, as a rule, must keep well within the inclosure of their own homes. While in North Africa in 1910, at a Protestant baptismal service conducted by Bishop Hartzell, there were present six veiled Moslem women (see illustration) of whom at least one had not been outside the inclosure of her own home for more than three years. The eager



VEILED MOSLEM WOMEN, ALGIERS, NORTH AFRICA

(The two girls on the left are Kabyles of the Berber race—white natives of North Africa.)



attitude of these women during the service, so new and strange to them, was an interesting sight. After the Turkish revolution, during which the Young Turks came into power, the women of Turkey began taking a more active part in the empire. The Young Turks advocated the education of women. It is interesting, in this connection, to notice what one writer says regarding the cause of the defeat of Turkey by the Balkan allied forces near the close of 1912. The women of the allied forces were as essential as the men in the conduct of the war, they remaining at home and doing the men's work in the streets and elsewhere in order that the men might remain at the front, fighting against their age-long enemy. The Turks, on the other hand, knew nothing of such attitude toward their women as to inspire in them those sturdy qualities of character that would fit them for cooperation in times of stress. This worked to the disadvantage of the Turkish army, and was of real help to the armies of the allied forces.

While referring to the influence of woman in war, we quote the following which, if it originated with the women of Turkey, suggests the power of initiative among the better class

of women. It is an appeal from the Moslem women to the queens of Europe in behalf of Turkey in the conflict with the allied forces. It was printed in the Orient, Constantinople, and copied in American papers in March, 1913:

Your Majesty is not ignorant of the fact that against Turkey, which is accused of fanaticism, but which has nevertheless never waged religious wars, the Balkan States have organized a crusade, the king of Bulgaria in a proclamation that has become sadly famous, having very loudly declared that this war was to be the war of the Cross against the Crescent.

Therefore, Madame, the Balkan soldiers have invaded our country proclaiming themselves the soldiers of Jesus, Son of Mary, whom we also venerate as a prophet and whom all humanity cherishes as the most striking personification of justice, sweetness, and kindness.

Yet, what have these self-styled soldiers of the Christ done?

Ask the old men, the women, and the frightened children who flee before them and who go even into Asia to seek a little safety; ask, rather, thousands of miserable persons who were unable to flee, and whose corpses are rotting in the mud. . . .

Madame, you are a queen; therefore you have a mother's feeling toward all the humble and feeble among your people; you are a Christian queen, professing the religion of Him who placed compassion and love before all the other virtues; and, lastly, you are a woman of the most illustrious nobility, and as such, you have in the highest degree the sentiment of honor.

> In the name of chivalric honor, in the name of Christian charity, in the name of maternal compassion, graciously deign, Madame, to hear the cry of indignation and despair uttered by heartbroken mothers, sisters, and daughters. Deign, in reply, to raise your most profoundly respected voice; deign, your Majesty, to bring the law of Christ, in regard to the life of men and the honor of women, to the minds of the infamous hordes who are trying to hide under the shadow of the Cross the most lurid series of fires, murders, and violations that one can find in any European war of our times.

In view of the inexcusable atrocities practiced by the Balkan States, if report be true, in their war against Turkey, this pathetic appeal, considered by itself, would seem to come from homes where purity and peace were supreme. But in the light of history, modern and ancient, it appears ludicrous. If any armies have justly had applied to them the term "infamous hordes," which these women apply to the armies of their enemy, it has been the armies of the "unspeakable Turk."

The only woman ruler in Islam to-day is Nawab Sultan Jehan Begum, G.C.S.I., G.C.I.E., C.I., ruler of Bhopal, in Central India, a district nearly seven thousand miles square in area, and with a population of over half a million. She is the only Moslem woman in

the world governing in her own right and name, and as she has been carefully and conscientiously educated to be the despotic ruler of her kingdom, and has traveled extensively in England and the Continent, she is able to speak with authority about the probability of the emancipation of her sisters. Speaking to the members of the Ladies' Club assembled on January 29, 1912, at her capital—a meeting from which all men were excluded and attended by women who strictly observe purdah —she thus expressed herself:

I am sure that our purdanashin [secluded] ladies, even many of the educated ones among them, have no idea of the extent of the liberty of the women of Europe, and though this may be suitable for that continent, or it may be only the result of the teachings of Christianity, I have no hesitation in saying that that liberty is utterly unsuited to the conditions of this country, and particularly in the case of Mohammedans, for whom the word of God will always continue to be the only true and successful guide. We must act on the precious saying of our Prophet (hallowed be his name), "Take only that which is clean and leave that which is not so." Mohammedan women should never think of overstepping the limits placed on their liberty by Islam, for the liberty granted by our religion is quite ample to allow of our making sufficient advancement and enjoying suitable privileges, and it will save us from many a pitfall and blunder. . . .

I have to say with regret that while the Turkish

ladies are making rapid advancement in education, they seem to be just a little inclined toward adopting the ways of European liberty, and this gives rise to the fear in my heart that these ways may prove full of some dangers to them. I pray God that they may always tread the right path—a course which will conduce to their true respect and happiness.

Notwithstanding her attitude as here expressed, she also says that "female education is the foundation of all national success," and advocates it for her own people, seeming not to realize that such education will relegate to the past many of their age-worn customs now tending to deprive them of their just rights.

The motive of Mohammed in sanctioning polygamy is readily recognized from the so-called revelation of God to him as given in the thirty-third Sura of the Koran near the close of the Sura:

O prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee from Mecca, and any other believing woman, if she give herself unto the prophet; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above the rest of the true believers. We

know what we have ordained them concerning their wives, and the slaves whom their right hands possess: (and this revelation is given) lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is gracious and merciful. Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected: and it shall be no crime in thee. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every one of them: God knoweth whatever is in your hearts; and God is knowing and gracious.

According to Arabian custom and tradition, a father was not permitted to marry the divorced wife of an adopted son, but when nearly sixty years of age Mohammed became infatuated with Zeinab, wife of Zeid, his adopted son. As soon as Zeid learned of it, he divorced her. But Mohammed was at a loss to know how to get around the Arabic custom. One day he was sitting by the side of one of his wives, when "the prophetic ecstasy seemed to come upon him." A smile spread over his face and he said, "Who will run and tell Zeinab that the Lord hath joined her to me in marriage?"

In this story there is also found a reason





MULTICOLORED "PROBLEMS"

for Mohammed's directing all Moslem women to wear the veil. His infatuation with the wife of his adopted son was on this wise: he went to the dwelling of his son one day, but Zeid was absent. When "he knocked, Zeinab, wife of Zeid, started up in confusion to array herself decently for the Prophet's reception. But her charms had already through the half-opened door unveiled themselves too freely before his admiring gaze; and Mohammed, smitten by the sight, exclaimed, 'Gracious Lord! Good Heavens! How thou dost turn the hearts of men.'" When he had "manipulated" his "revelations" he gave order that the veil should be worn, evidently fearing the effect that such sight of his own wives might have upon other men. Mohammed himself gave as the reason of its imposition the fact that Moslem women were rudely treated by "disaffected and licentious citizens as they walked abroad."

While the Koran limits the wives of the followers to four, in Africa great Moslem chiefs sometimes have as many as two hundred. But, as Mr. John L. Stoddard points out in his lecture on Constantinople, "It is well to remember also, in justice to Mohammed, that

the law permitting each of his followers to have four wives was really a limitation of the polygamy existing before his time." Nevertheless, wherever one goes in Africa there are found numerous cases of strife and jealousy and hatred in the homes of pagan polygamists; and Islam, with its still lower ideal for woman than found in paganism, tends even more to debase African womanhood.

The following is a translation of an article especially prepared for the author by Joao Garcia, an old native man of Angola, West Africa, relative to the conditions of the native woman in Angola:

Polygamy in Angola

FROM JOAO GARCIA

Causes (on the man's part):

(*a*) Desire to be rich.

(*b*) Desire to have large families.

(*c*) Lust.

He who has money will have as many wives as he wishes. Some have from ten to fifteen wives; thereby showing that they have no lack of means, as those who are obliged, for want of money, to have but one or two women.

Again, they believe that he who has many wives will have many children, calculating thus: each wife will have four or five children, and, though some die, he will not lack a large number, if he has many wives.

They are desirous to have great fields of mandioca, beans, corn, peanuts, etc., that they may have great fame. This great fame of being a great farmer, and the great fields come from the labor of his wives. He himself does not work in the fields.

The first wife, if she be a woman of good standing, becomes the head wife. She takes control when he is absent trading, sometimes for months at a time. Upon his return she makes no complaint against the other wives, fearing if she did do so that they would fetish her and death would ensue.

If the man becomes dissatisfied with his head wife, he will give her honors to another. She who takes first place is called "the oldest," even though she may be the youngest in age. She guards his boxes, his idols, and his gun, and divides the food and clothing among the other women. This causes much jealousy, envy, and hatred. All sickness and death among the children is caused by some angry and jealous wife. This causes many of the women to leave, if they can succeed in having some other man pay the purchase money.

So it results that the man who has many wives is at one time on good terms with this one, at another time on bad terms, so that when he dies some are sad, others are glad that they are delivered from his tyranny.

The following article, also written expressly for this volume, is by Mrs. Robert Shields, of Angola, for many years a missionary in West Africa:

Polygamy in Angola

MRS. ROBERT SHIELDS

Why women consent:

(*a*) Fear of being fetished.

(*b*) Fear of being left childless.

(*c*) Fear of being forsaken.

(*a*) We were surprised one early morning by a woman's shrieks in front of the Mission. Immediately going to the place, we saw a young woman, bright, well clad, and of the better class of natives.

She threw herself upon the ground, time and time again, then she threw great handfuls of sand over her head; she tore her outer garments from her, and sobbing most heart-rendingly, tore at her hair. We asked the cause of her intense grief and found it to be thus:

Her parents had, against her wish, promised her as a wife to a man she did not care for. He had other wives. She refused to comply. Thereupon the would-be husband and parents procured the witch doctor, who threatened her with a curse (blindness, lunacy, lameness, etc.) if she would not consent. The dread of being fetished was more than she could bear. Superstition at last forced her to consent. Seeking to express my sympathy, I was met with these words: "God hears the cries of the white woman, but not the cries of the black woman."

(*b*) Barren women in Angola are shown very little if any sympathy. They are despised and blamed for their inability to have children. Men will not continue to live with them. The general understanding is that such women are fetished. To avoid such shame, women consent and are ofttimes anxious to become concubines.

(*c*) Often have I witnessed mere girls—mothers with little ones. Their weary looks told all too plainly how their lives had been broken. A forced motherhood. They lack in judgment and know little of caring for their infants. Many infants of such mothers die for lack of sufficient nourishment and care. Such dread the coming of other children and (gladly consent?)

are relieved when the husband seeks another wife. She knows full well if she protests, he will withdraw such support as she and her children may receive.

There is no home life as we know it. Quarrels, beatings, discontent, envy, and neglect are the results of polygamy. Scarcely a day passes that does not bring some sad news of a dissatisfied woman undergoing such things.

I sought one time to release a woman by offering the husband the amount he paid for her, but was refused on the ground that it would be a bad bargain to release one who was netting him constant gain.

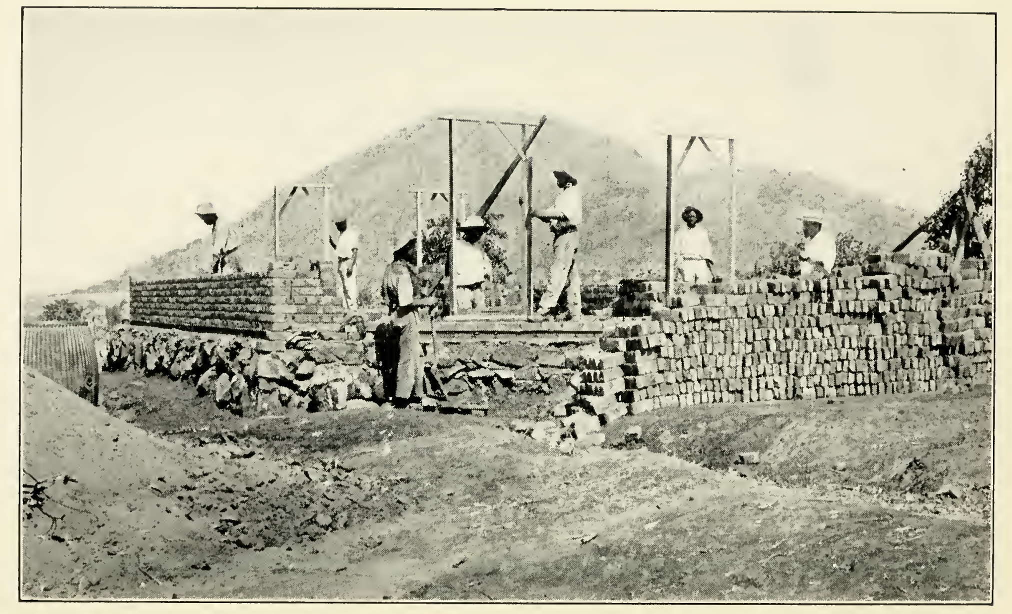
On the way to Angola, in 1911, Mr. Ray B. Kipp, missionary from America, told of how, in 1906, he was one day talking with one of the boys in the mission school, Antonio Mattheus, and inquired how it came that the boy's mother did not live in the same village with his father. The boy said his parents had quarreled and separated. He then added that they used to get along nicely together before his father had taken a second wife. This, the boy stated, had caused jealousy on the part of his mother.

Mr. Kipp also told of a native man and woman in Angola, Samuel and Marcella. About two years before Samuel was living and working at the mission station at Quiongoa, and after being married brought his wife there.

He was then a probationer in the church, and soon afterward Marcella also joined. Some time afterward it was discovered that there was trouble between them, and on inquiry, Marcella accused Samuel of seeking another wife, which he finally admitted. But his version of the story was that she had complained about there being so much work to be done, and suggested to him that he better get another woman. This she denied. However, he did take another wife, was dismissed from the mission, while she remained for a time. Repeatedly afterward, as long as a year, when the matter would be mentioned to her she would express a desire and willingness to return to him if he would give up the second wife.

Endeavor has been made, with but slight satisfaction, to discover whether in the raw native heathen woman's mind there is any real feeling of antagonism toward polygamy. In Kanshanshi, Northwest Rhodesia, it is said that "the very young girls who become the first wives do protest against the husband getting a second wife, but later on they get hardened and do not care how many wives he does have." From the same region this information comes:





ONE METHOD OF CHARACTER-BUILDING

I have never heard of any instance where the *raw heathen* have felt any rebellion against it. So far as our own experience goes, it is only after the native women have come in contact with Christian civilization that they object to polygamy. Indeed, at Old Umtali [Rhodesia] we found that the girls did not come to the point of wishing to be the only wife until after the young men themselves had fixed their ideals on one wife and a home modeled after the English homes they had seen.

A Scotch missionary some years ago told how the *raw heathen* women back in the interior came to her with considerable pity that her husband was so poor that he could only afford to have one wife. She said that they would be sure to lie when asked how many wives their husbands had, always adding a few more. That, I think, is the common attitude of *raw heathen women* at large.

The following is an excerpt from a letter from the Rev. F. A. Price, a Negro missionary in Liberia, dated August 15, 1911, at Cape Palmas, received after a personal interview with him at Cape Palmas, Liberia:

I can say without any hesitation whatever that among the raw heathen women, in this section at least, there is a feeling toward monogamy. The women here are only slaves to custom, but deep down in their hearts they do not want their husbands shared with others. I know a woman who begged her husband not to take another wife, but he would not agree to that but took another woman, the wife of his deceased brother. Then said the woman, "All right, if you must have other women, then I must have other men too."

I know another raw heathen woman who was asked by one of my native helpers where her husband was, and she replied, "I have no husband," meaning that she had not a man to herself alone, but one who was the husband of three others besides herself.

Then, again, it makes no difference how many wives a man has, it is always understood that one is the real wife and the others only consider themselves his slaves, and, of course, are never satisfied.

The following, then, would hardly be applicable to the native African Moslem: "Since a Mohammedan's wives must all be treated on a basis of perfect equality, any expense which the husband incurs for one must be exactly multiplied by the number of his other consorts." In 1910 the Rev. and Mrs. W. P. Dodson, missionaries in Angola, were in the Lobollo Country, several days away from the nearest trade route. One day Mrs. Dodson was in one of the native huts in the kraal, alone with the women. While there the wife of one of the leading men of the kraal, a superior woman as far as the natives go, entered, knelt before Mrs. Dodson, looked up into her eyes somewhat appealingly, with a peculiar expression, and said: "It is nice that you can always be with your husband; you really care for each other, don't you?" She spoke of the

difference between their attitude toward each other and the attitude of the native man toward his wife. This was the first time she had ever seen a white woman. In referring to this case, Mr. Dodson speaks of the woman in a way one seldom hears the native woman spoken of, and which, for this reason, suggests that it is not a universal description of African womanhood. He mentions her as "a rare woman for natural grace and beauty of face and feeling. But, while her special manner and real refinement of mind (wherever she got it) amazed us, there are many . . . in the wild bush life who long for the love engendered by monogamy, which, if they were allowed to have, I doubt not the social and moral face of things would the sooner be changed."

The ideal of monogamy must be reached by a slow, evolutionary process. "Heaven is not reached by a single bound," nor does the monogamic ideal hurriedly displace the polygamic. That this ideal is gaining ground in nations where it has not obtained is suggested by a report that comes from Japan, that the new emperor of his own choice is a monogamist, and this with the approval of his

father before the latter's death, although his father had a large harem.

We close this section with a quotation from Mr. H. K. W. Kumm's work on Khont-Hon-Nofer, The Lands of Ethiopia:

> The European who sees the Mohammedan devotee at prayer in the railway stations of Egypt, and in the highways and byways, receives the impression that the Moslem who so thoroughly believes in his religion must surely be a good man. He will think somewhat differently should he happen, in Tripoli or certain parts of Asia Minor and Syria, to get into the way of the Mohammeds, the Alis, the Abdullahs, who have little or no restraint placed upon them by European Christian police.
>
> If the Christian admirer of Mohammedanism has his wife or mother treated the way Christian women have been treated, not once, but many times, by the religious Moslem in the near East; if he has seen the pious Abu-Bekar expectorate on his wife and call his mother "a daughter of a dog," I hardly think that he will be much impressed in the days to come by the prayers of Abu-Bekar or Muhamed.

A Detriment to Moral Growth

The moral and spiritual influences of a religion which is an enemy of both state and home are necessarily negative. In these facts are recognized a real detriment to moral growth and a real hindrance to spiritual thought.

In answer to a question as to whether the native, upon acceptance of Islam, feels any added moral responsibility, Mr. P. A. Rennar said, "I should scarcely say so." Rather does he take up with the religion because of some personal benefit to be derived. Major Le Mesurier, government official in Sierra Leone, gave expression to the same thought of their often being influenced by some ulterior motive. After speaking of the effect of polygamy and the condition which it produces in the home, the Rev. J. M. Springer says, "The natural result of this attitude of mind is, of course, a state of very low and loose morals at best."

The presence of paganism in the forms of Islam prevalent throughout Africa also suggests a detriment to morals: "The most solemn oath at present for all nonpagan natives is on Mohammedan bread and the Koran. The bread is made by a priest, this is eaten at the time of taking the oath on the Koran, some words are written on paper in Arabic, the paper is burnt and the ashes are mixed with the bread."

In sections of the continent charms are sold by the Moslem teachers, and these are worn

by the natives, who are led to believe that they are thus protected from harm. This is strictly forbidden by the Koran. In times of war these charms or amulets are supposed to be a guarantee of protection from danger. Sometimes choice passages of the Koran will be inclosed in some ornamental piece of leather and fastened to a portion of the horse's bridle or strappings to serve as a protection, supposedly making it invulnerable.

The claims made by Moslem teachers, and the power which they readily secure over the simple native, are suggested by the following recited by an English captain from Sierra Leone en route from Monrovia, Liberia, to Las Palmas, Canary Islands, in March, 1911. The lack of moral teaching is evident: A Murreman, or Moslem teacher, came into a certain village and made his home there for some weeks. He compelled the chief to give him presents, cattle, sheep, etc. These were given because the teacher said that otherwise he would bring a curse upon him. Finally the chief's boy came to the captain with the story. The captain said they were rather careful about how they treated the Moslems on account of their influence, but he took the Mur-

reman, had him tied to a tree and given seventy-two lashes. As one lash was administered one of the animals would be led back. The Murreman was then thrown across the French border. He had demanded one hundred cows and was going to stay until he got them.

Of the Nupe tribe on the Niger, it is said that "Mohammedanism has introduced no new manufactures, has drenched the country with blood, has destroyed numberless towns and villages, and has, as far as one can learn, distinctly lowered the morals of the people."

A Hindrance to Spiritual Thought

In order to provide a real basis for spiritual growth there must be right conceptions of God. This the Moslem religion does not provide. "The Muslem's idea of God is that of a Being too exalted to have any relations with his creatures." "The words which describe God and man in their relation to each other are master and slave."

One of the outstanding facts in reference to God is the fatalistic idea of predestination. Christianity believes that right is right, not because of the divine fiat but because of its

own content. God cannot posit a certain course of conduct as evil and make it so, or designate another course of action as right and by that place it in the category of things permissible. Islam, however, believes that right is right because of divine declaration. Whatever happens of good or evil happens by divine decree. The details of man's life are mapped out for him and he has no control over his destiny. "It has . . . been observed that the belief in predestination, which was a prominent feature in African Christianity before it was reasserted with fresh emphasis by the Moslems, has an unusually strong hold of the minds of the people to this day, and makes them indisposed to take any measures for the preservation of life."

On June 11, 1913, Shefket Pasha, the Grand Vizier of Turkey, was slain by an enemy of the Young Turk party. Shefket Pasha was an indefatigable worker, and as war minister had labored incessantly for the success of his party and the nation. In the midst of the campaigns, it is said, his friends urged him to escape from Constantinople by flight. But, being a fatalist, he refused, giving as his reason, "What God wills will be."





NOT THE ONLY LOAD CARRIED BY AFRICAN WOMANHOOD

While in Algiers, in 1910, a Mr. Blackmore, who had long been in North Africa, related how he had one day been visited by an Arab. After the Arab had gone he missed something from the table, and being positive that the fellow had it, followed him and accused him of taking the article. The man denied, whereupon Mr. Blackmore reached down into the man's burnous, or flowing Arab clothes, and pulled out the missing article. Thereupon the Arab simply pointed upward and said, "Allah," as much as to say, "Allah did it."

Mr. Andrew P. Stirrett, of Northern Nigeria, related the following incident: A native Moslem of the Hausa tribe stole a pair of scales from him, which were found on the man's person. For this he was sent to prison, and when released one of the chief Moslem men in that community said, "God made him a thief; he could not help it." A native Moslem was once in Mr. Stirrett's house, and while they were talking together the man laughed, and in explanation of his impudence said, "God made me laugh."

The difference between [Christianity and Islam] is the difference between their respective ideas of the character of God. However subtly Moslem scholastic

divines may have constructed their theology or doctrine of God, however high their speculations may have flown, and however grand some of their conceptions may have been—yet the impression left on the mind after a careful study of the Koran and traditions, or reported sayings of Mohammed, coincides with the popular Moslem idea of God. Every attribute seems swallowed up in those of Absolute Power and Irresistible Will. To quote an authority: "The sole power, the sole motor, movement, energy, and deed, is God; the rest is downright inertia, and mere instrumentality, from the highest archangel down to the simplest atom of creation. The system, for the want of a better name, may be called Pantheism of Force, or of Act, in which all is exclusively assigned to God, who absorbs it all, exercises it all, and to whom alone it can be ascribed, whether for preserving or destroying, for relative evil or for equally relative good—relative because it is clear that in such a theology no place is left for absolute good or evil, reason or extravagance; all is abridged in the autocratical will of the One Great Agent."

God's absolute indifference to man's state is suggested by the following tradition:

When God resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, and in which they, after a manner, preexisted; and having then divided the clod into two equal portions, he threw the one half into hell, saying, "These to eternal fire, and I care not," and projected the other half into heaven, adding, "and these to paradise, and I care not."

The fanaticism of the Moslem is greatest

among the Arabs. An inexplicable enthusiasm is a chief characteristic. This unbounded enthusiasm on the part of certain followers of Islam is referred to as follows by one who has had close contact with the religion in Egypt:

> . . . there are marked differences between the Egyptian and many of the peoples of North Africa, who live in an entirely different environment. The people of the Barbary States are, in most cases, a free, unfettered people, and have been so for ages. The Egyptians have for not less than three thousand years bowed their necks to the yoke of foreigners. In the case of the peoples to the west of Egypt, they are living either in the desert or just adjacent to it. They have very few facilities for becoming engrossed in agriculture, manufacture, commerce, or the arts of civilization. The result is that they become contemplative; the stars and planets, the stillness of the desert days and nights, no doubt seem often more real to them than they are, and imagination and thought must react upon them, just as they did in the case of Mohammed himself. Sounds become voices, within or without. History and science are not brought to bear upon their conclusions as tests, and they are carried away with the rush of contemplation.

The tendency wherever Islam goes is in the same fanatical direction, although carried to the extreme among the blood followers of the Prophet.

Considering the Moslem misconceptions of God, with an emphatic tendency in the direc-

tion of fanaticism, based upon blind "submission to the will of God," one looks in vain for inspiration to real spiritual thought in the doctrines of Islam.

Not a Substitute for Nor a Stepping-Stone to Christianity

The thought is sometimes expressed that Islam, with its inclusion of the Christ as a prophet, withal of lower grade than Mohammed, its dependence upon the Bible, and in particular its emphasis upon monotheism, is really a stepping-stone to Christianity; and that Islam is a religion suited to the African people because it is easier for them to adapt themselves to it, with its lesser degree of demands upon the person. Mr. P. A. Rennar was of this opinion, and in support of his contention cited the case of a semieducated Negro by the name of Attah, who at one time seemed to have taken up very definitely with Islam, but in later years has ceased his connection with the followers of that religion, and seems more inclined to become a Christian. Dr. Blyden, also, shares this idea.

This, however, is not the general thought, and can hardly be accepted in view of what

has preceded as to Islamic tendencies. It is difficult to conceive how Islam can be a stepping-stone to Christianity when it is distinctly anti-Christian; it is far more than non-Christian. The Koran is considered as a revelation from God, superseding the Christian revelation as Christianity superseded Judaism. It is, therefore, a step backward to take up with a religion that has been superseded by Islam! Its misconceptions, its "denials, perversions, and misrepresentations of Christianity," its fatalistic tendencies, its spirit of fanaticism preclude any possibility of its being a stepping-stone to Christianity; and that it could be a substitute for Christianity is beyond all reason. It is not strange, therefore, to find in the literature on the subject such references as these:

When work has been attempted among pagans, touched by Moslem influence, the results have been startlingly small.

. . . once the heathen have become even in name Moslem, our great opportunity is past; there is no longer an open mind.

When once claimed by Moslems these tribes [of the Sahara Desert] will be ten times more difficult to reach with the gospel.

We are clearly of opinion that adoption of the faith of Islam by pagan people is in no sense whatever a

stepping-stone toward, or a preparation for, Christianity, but exactly the reverse.

A religion with "the firstborn son of Satan," as Luther designated Mohammed, as its founder, a religion that is an enemy of the state, an enemy of the home, that makes but little moral demand, and furnishes so meager a basis for spiritual growth; a religion that "has been weighed in the balances and proved to be wanting in all that makes for spiritual regeneration, spiritual renewal, and spiritual development," is inconceivable as a substitute for or a stepping-stone to the acceptance of the purity and spiritual values of Christianity.



A CHOPI WOMAN



THE DEFEAT OF ISLAM IN AFRICA NECESSARY FOR THE GREATEST FUTURE OF THE BLACK MAN

Writ wide across the pages
  Of continents outspread,
The desert track of ages
  Lies whitened with our dead;
Through weary years of travel
  We seek the Prophet's tomb,
Nor find the Haj unravel
  Life's mystery and gloom.

—*H. K. W. Kumm, Khont-Hon-Nofer.*

THE DEFEAT OF ISLAM IN AFRICA NECESSARY FOR THE GREATEST FUTURE OF THE BLACK MAN

From all that has preceded, it follows that the defeat of Islam in Africa is essential for the greatest future of the black man. Whether or not Bishop Wilson is correct in saying, while he was making a study of religious conditions in Africa on a tour with Bishop Hartzell in 1911, that the winning of Africa for Christianity "will never come to pass until the Mohammedans make some suicidal blunder," this remark does emphasize the importance of the struggle which the Moslems are putting forth for the conquest of the continent.

The seriousness of the situation is evident. From a religious standpoint one cannot but oppose the Moslem advance. This is for the highest good of the native. There may be difference of opinion as to how his religious nature should be developed, but that Christian ideals must obtain is self-evident. In coming

in contact with other religions, though possessing admirable points, they must be superseded as religious systems. The greatest development of the human race demands it. This is the reason for the attempt to prevent Islam from gaining the ascendancy over the native African. It does not aid in his highest development. Its tendency is downward and degrading, and against truth and liberty. To say that it is best to let the native go on his way without others' concern, and that later, when in a more fitting state to receive the idealistic teachings of Christianity, will be time enough to think of missionary propaganda in the Dark Continent, is as unreasonable as to advocate letting childhood run riot in earlier years in order that there may be appreciation of the advantages of right living in later life. "Spare the rod and spoil the child" may be paraphrased with reference to the native African, "Spare Christian ideals and lose the native to Moslem fanaticism." Or, to the Christian apologist, "Speak not of the greatest Teacher of morality the ages have known, but abandon those who are incapable of taking care of themselves to the teachings and ideals of one of the lowest

and most degrading religious teachers mankind has ever had to endure."

Islam's relation to woman should be sufficient to arouse all who are interested in the advancement of the human race to put forth all effort to stop its progress. The position given woman, in this world and the next, is humiliating. Its polygamous ideals should make every lover of equal rights for all an emphatic enemy to the progress of a religion which holds woman in such debasing conditions. Woman can never come to her rights under the Moslem faith. If it is said that Islam is "good for the native," it is putting the lower ideals above the higher ethical and religious conceptions, and taking from woman her inalienable right. Polygamy is one of the basic principles of Islam. That polygamy is not the highest ideal is evidenced by the fact that as races advance in civilization the idea of polygamy becomes abhorrent. Woman, in her highest ideals and loves, recoils at the thought. The wife of a prominent and educated black man is said to have left him because of his polygamous propensities. Of course it would be said that she is the product of America and Europe. This strengthens the

point, however, for this very fact is an illustration of the feelings aroused whenever civilization is given the right of way. If monogamy is the ideal at which the world aims, then this highest ideal will never be realized by saying nothing about it. It is far more the part of wisdom to present the highest ideals to the African now, although they cannot be immediately realized. "Hitch your wagon to a star" is common sense when dealing with racial as well as with individual ideals.

If the third main division of this work is correct, the conclusion logically follows. If Islam is an enemy of civilization, a forerunner of political trouble; if it is an enemy of the home and degrading to womanhood; if it results in fanaticism, and is detrimental to moral growth and spiritual thought, certainly its defeat in Africa is necessary for the greatest future of the black man.

If Islam is not defeated in Africa, the country may be developed, but the "man" is in greater need of development than the country.

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